CHRISTIAN TEACHINGS

MUTCH

BT
1031
M97
1899
GTU
Storage

Gift of

Jason Noble Pierce

CHRISTIAN TEACHINGS

ARRANGED FOR
CONVENIENT USE IN THE INSTRUCTION
OF THE YOUNG

BY

WILLIAM JAMES MUTCH, PH. D.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

NEW HAVEN, CONN.

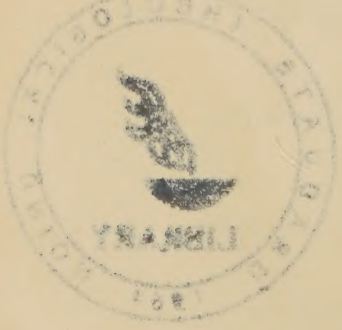
GRADUATE THEOLOGICAL UNION
LIBRARY
1963

36702

BT
1031
M97
1899

TL73
M981

Copyright 1899, by W. J. Mutch.



CONTENTS

	Introductory Note,	4
I	About God,	5
II	About Man,	7
III	The Need of a Savior,	9
IV	The Savior,	11
V	The Spirit of God,	13
VI	About Living Together,	15
VII	Living Together Well,	17
VIII	The Kingdom of God,	19
IX	The Gospel,	20
X	The Life Eternal,	22
XI	Being a Christian,	25
XII	Conduct,	27
XIII	Habits,	29
XIV	Character,	31
XV	Personal Influence,	33
XVI	A Christian Church,	36
XVII	Creeds and Covenants,	38
XVIII	Christian Observances,	41
XIX	Worship,	43
XX	Church Membership,	46
XXI	Christian Nurture,	49
XXII	Christian Work,	51
XXIII	Charity,	54
XXIV	Missions,	56
XXV	Days and Seasons,	58
	Appendix,	61

NOTE

Experience with the former editions of this book has shown the value of keeping three points in mind, namely:

I THE AIM: Not perfect knowledge, but power to think and live truly.

The false impression prevails that one may know perfectly the truth concerning the great realities, by a little reading or memorizing. This is too much to expect; yet one may easily improve his knowledge, especially if he is thereby striving for a better life.

II THE METHOD: Compare and correct the thought of one with the thought of another by question and comment.

This book is not intended to be memorized. The pupil should compare his own thought with that of the Scripture, the writer, the parent, the teacher and the classmates. The best way to do this is by informal question and comment in the class after previous careful study and meditation.

III THE TOOL: A text-book for study, but not to recite or repeat from.

It is a mere help or means, and not an end; the truth, and not the book, is the object sought. It should be studied and taught in the same manner as any school lesson.

The questions are not leading or categorical, but are intended to awaken thought. These are only specimen questions and answers designed to serve as a basis or a starter, to which pupils and teachers will add according to time and inclination.

The book will be found useful in the Church School, the Pastor's Class and the Endeavor Society. The testimony of many pastors agrees that this is the most rewarding kind of work that they are doing; and young people as a rule show no lack of interest in these subjects, and no lack of respect for serious and dignified efforts to impart to them substantial Christian Teachings.

W. J. M.

Christian Teachings

I ABOUT GOD

1. The world which we see about us is the work of God, the Creator. "In the beginning God created the heaven and the earth" (Gen. 1: 1).

The world has its beginning and its end in God. We also are a part of that world. "In him we live and move, and have our being" (Acts 17: 28).

2. There is no time, or place, or person, or thing in which God is not present.

When we say that he is the eternal or everlasting God, we mean that there is no time past or to come when he is not. When we say that God is omnipresent, we mean that there is not a spot in the universe where he is not present as a reality. (Psalm 139).

3. God makes himself known to us in Jesus Christ, in the Holy Spirit, in the Sacred Writings, in our own life, in history and in nature. (John 14: 9, 26; Gen. 1: 27; Ps. 19: 1).

We do not see him with our eyes, but we know him in all these ways. Neither do we see love, but we know the deeds of love, and by them we know persons that are full of love, even though we do not see them.

4. All power belongs to God, whether in nature, or in man; all love and wisdom spring

from him; he sees and knows all things, using them and ruling them for the greatest good.

He is called our Heavenly Father, because he cares for the whole world, as a good father cares for his children, but more perfectly. (Jude 24, 25).

5. God is worthy to be loved, obeyed and worshiped above all others and by all people.

To love him will not hinder, but rather help us to love rightly everything that is worthy of love. His way is best, and so it is wisest always to do what we believe he would have us do. Most people worship something, but God alone is worthy of our worship. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12: 30, 33).

6. Since God is a Spirit and cannot be seen, there are many peoples who make images to represent their god, or they worship him in objects of nature, such as the sun, the fire, a tree, a river, or an animal. This is called idolatry, and is common among pagan and barbarous peoples whose religious life is low.

In their ignorance and vice the unenlightened people worship false gods with many degrading and superstitious rites; sometimes they have great numbers of idols to worship, and this is called Polytheism. Some civilized people put riches partly in the place of God, and then it is said that they worship Mammon. (Matt. 6: 24). There is only the one living and true God, the Lord Jehovah, (Ex. 20; 3-7).

1. Where may we see the works of God?
2. Where is God? What is meant by his omnipresence?
3. In what ways does he make himself known?
4. How may we describe him? Why do we call him our Father?
5. How ought we to regard him? What reasons can you give for so regarding him?
6. What is idolatry? What is wrong about it? Are there other real gods?

II ABOUT MAN

1. We are called human beings. Each of us is a living person.

There are different kinds of life in the world, such as a living animal, or a living plant. Other things are sometimes called life, because they are thought to be like it, such as a "live coal," a "live electric wire," or a "live society."

2. The life of man is the highest form of life in the world.

Man thinks greater thoughts than any other being save his Maker; his feelings are keener; his will is freer; he knows right and wrong; and he can do more wonderful things than any other. For these reasons he is said to be like God. "Thou hast made him a little lower than God" (Ps. 8: 5).

3. He has a small beginning, a slow growth, and finally passes out of sight through a change which is called death.

So it is with a grain of wheat. It blossoms, grows and decays; but out of the decaying seed may grow a

plant with more blossoms and more grain. All real life in the world must pass through similar changes according to its nature. (John 12: 24).

4. We may grow old and pass away having no better life than we began with, or we may grow into a better and higher life from God. It is called eternal life, or the life of the Spirit. "Verily, verily, I say unto thee, except a man be born anew (or from above), he cannot see the kingdom of God" (John 3: 3).

One is very sure to grow worse as he grows older, unless the new life from God changes him for the better.

5. All who win that better life have a blessed hope of being forever with the Lord.

They do not fear what comes to them in life, because they know it is God's way of preparing them for his presence. They do not fear death, because, for them, it is the doorway to the heavenly life.

6. All great changes in the life of man come by growth.

He grows in stature, in wisdom, in character, in possessions; he grows old and outgrows the flesh and leaves it behind like a garment; even the life of the Spirit has to be born in him from above, and it developes him into the likeness of Christ. Growth may be in the wrong direction as well as in the right. It is by such growth that one becomes weaker and meaner and more unfit for the kingdom of God.

---

1. What are we each? What different kinds of life?
2. What is the highest form of the world's life? How?

3. What great changes must come to all? Illustrate?
4. What other change may come? What if it does not?
5. What hope does the better life bring? What relief?
6. How do changes come in the life of man?

III THE NEED OF A SAVIOR

1. Until people come to know God and to live the better life, they are ruled by selfish and evil desires.

God is not known as their Lord, but they are against him. They do not love the Heavenly Father nor obey him, but are like prodigal sons, who have left the Father's house to go their own ways. (Eph. 2: 12; Luke 15: 11-32).

2. While people live in that way they have no joyful hope of eternal life with God. Being careless of God they remain under his dreadful condemnation.

The things which they now love soon pass away and are an utter loss, for they bring nothing good in their place. Nothing remains but despair and deadness of spirit. In this state people grow more and more hardened, and so they are lost. This is the only possible harvest which a life of sin can bear. It is commonly called the punishment or retribution of God's judgment; but he cannot do otherwise unless people receive the new saving life which Christ brings. (Luke 12: 16-21; Matt. 6: 19-21; Matt. 25).

3. People need one like Jesus Christ sent from God to show them how much the Father loves them, how ready he is to forgive them and

how hard he tries to save them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3: 16).

It is not easy to know these things of God, unless such a one as he shall show them to us. But at a great cost God tries to make them known to us. It is far easier for one when he knows these things, to come to him and to seek the better life.

4. People need a perfect model to show them what human life ought to be in its inner character and spirit as well as in outward conduct.

There are many characters which look pleasant and attractive, and people are led to think they would like to be such themselves. But they are sometimes deceiving, and the very things which look pleasing may prove to be the most dangerous. One is needed who has been tested in all ways in which others are tested, without failing at any point. Such a model enables people to see their own imperfections in a true light, and awakens a desire to correct them.

5. We need one who can stand with us like an elder brother, and help us to bear the sin of the past and the testing of the present.

We cannot save ourselves. We cannot long stand alone. The burden of evil in us and about us is too great for that. In one way or another sin always brings grief and woe. We need help not only from eachother, but from God, who is greater than all others, for all sin is against him. It is in him that we live, and we cannot afford to turn away from him.

6. We need one who can bring us in our weariness to the heavenly Father, as a good shepherd carries the lambs in his arms to the fold.

Although we are lacking strength and wisdom and courage; we may still have faith in One whom the Father sends to bring us; for without that help we cannot come to him.

---

1. Do people at first and always obey God? By what are they ruled?

2. What great lack do people then suffer?

3. What do people then need to know? How could it be shown to them?

4. How can people be taught what their character ought to be? How are they sometimes deceived? What kind of a model is needed?

5. Can each bear his burden of evil alone? Can we all together? What are the wages of sin?

6. To whom must we all come? Can we come alone?

IV THE SAVIOR

1. Our heavenly Father has seen our need and in his love for us he has given us a Savior, Jesus Christ. (John 3: 16).

God loves the world, and in his wisdom he provides for man's need in such a manner as he sees will be best, not merely for his present pleasure but for his final good.

2. From a little child born in Bethlehem of Judea Jesus grew in stature and wisdom as others grow. (Luke 2: 52).

He often called himself the Son of man. He was like

one of us, and therefore we can understand him and believe in him and love him, when he shows us the mysteries of God, and when he teaches us what our character and conduct should be.

3. He was the Son of God and gave himself for the saving of the world. God is in him offering salvation to all who receive him in faith as their Lord and Savior.

There was given him from the Father a divine wisdom, power and love, which he exercises among men. He enters into the sorrows and burdens of all people, with the power of God to help. "For the Son of man came to seek and to save that which was lost" (Luke 19: 10).

4. He lived a pure and holy life full of loving service. He "hath been in all points tempted like as we are, yet without sin" (Heb. 4: 15). "Hereby know we love, because he laid down his life for us" (I John 3: 16). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13).

By this he showed his disciples God's great law of love. "Even as I have loved you, that ye also love one another" (John 13: 34).

5. He established his new kingdom of love in the world to overcome the powers of evil, and so to save the people.

Those who have found the better life from God are members of that kingdom. He is their king forever, and they obey his law of love. God has "delivered us out of the power of darkness, and translated us into the

kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Col. 1: 13, 14; Heb. 1: 8).

6. He was crucified by those who hated him. He rose from the dead and brought to light the way by which we may also rise and be with the Father.

He is our Savior, and we worship and honor him as such. Our hope of eternal life is in him. (John 6: 39, 40, 44).

---

1. What did God do to save the world?
2. How did Jesus come to his manhood? What has this to do with our believing in him?
3. What did he do for mankind? How could he do it?
4. How did he teach the law of love?
5. What did he establish? Who belong to it?
6. How did he pass out of sight? What did that mean for us?

V THE SPIRIT OF GOD

1. "God is a Spirit" (John 4: 24). As the Holy Spirit he is everywhere in the world making for righteousness (Ps. 139).

The Spirit of God seeks to rule in all human life, and wherever he rules it is for good. The kingdom of God is "righteousness and peace and joy in the Holy Ghost" (Rom. 14: 17).

2. Our character and life are good or bad according to the spirit that is in us.

A spirit of selfishness and evil untouched by the Spirit of God cannot make a good character and life.

3. The Spirit of God and an evil spirit cannot dwell together at peace in the same person.

No one can obey the Spirit of God and an evil spirit at the same time. The one whom he does serve will remain, and will drive the other away. Every one may choose whom he will serve. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon" (Matt. 6: 24; John 14: 17).

4. The Spirit of God will come into each one who will receive him and will abide in him as in a temple. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3. 16; John 14: 16, 17).

To receive the Spirit of God is to receive the new and better life from God, which the Savior has made known to us, and which he helps us to win.

5. The Spirit of God in a life will make it pure and clean, and will show the right ways and help one to walk in them. (John 16: 13).

If one is not faithful to God, the Spirit cannot do his work well; but the more faithful one is the more power does the Spirit give him to overcome temptation, to know the truth and to do good. (I Cor. 1).

6. The Spirit of God works among people as they live together in society, preparing the way for his kingdom, and ruling in it. (Luke 13: 20, 21).

It is for this reason that great upward movements and new ideas appear among many people at the same time.

1. Where is the Spirit of God, and what doing?
2. What makes our life good or bad?
3. Can the Spirit of God and an evil spirit agree in the same person? Which remains?
4. How can one get the Spirit of God? What does that Spirit bring with him?
5. What does the Spirit of God do in a life?
6. Does the Spirit of God work only in separate individuals?

VI ABOUT LIVING TOGETHER

1. One thing, which gives to life much of its real worth, is the fact that people live together, and are not alone in the world.

Life would be almost without worth or meaning if one were alone. It gives one a feeling of loneliness not to be with others who can join him in doing something. Living together means more than being near each other; it means also being interested in each other, interested in the same things, and acting together.

2. Life grows larger and richer as one joins more with others in living and doing.

His thoughts and feelings are better; his time and work are worth more. Many people working together wisely can do more than the same people working separately.

3. A good life is not to be gained by keeping away from others, but by living with them rightly.

If one lives rightly with others, he grows better and stronger himself, and he also helps to make their life better, whether they are good or bad. A hermit who

lives alone and has almost nothing to do with other people loses his best means of growing better.

4. One of the most important ways in which people live together is in the family.

They live together as husbands and wives, as parents and children, cousins and other relations. If people live together rightly, the family gives the greatest of help and happiness to all its members; but if they do not live together rightly in the family, it is sure to cause great trouble and make life very miserable.

5. Another very important way in which people live together is as neighbors.

We generally mean by a neighbor one who is near; but it properly includes any one anywhere who can be helped or benefited by anything we can do. The Good Samaritan was a stranger but he was a good neighbor to the man who fell among thieves. (Luke 10: 29-37).

6. People also live together in many other ways, such as schoolmates, as shopmates, as fellow citizens and as brethren in the kingdom of God.

All these together make what is called society. One is a good member of society when he or she lives rightly with others in all the various ways which are proper. These relations all enable one to benefit others and to get good himself; but he may also use any of them to injure others as well as himself.

---

1. Can people live well alone? What does it mean to live together?

2. How is one's life benefited by living with others?

3. What is a hermit? What is lost or gained by living a hermit's life?

3. What is the most important way in which people live together?

4. Who are neighbors?

5. What are some other ways in which people live together? What is society.

VII LIVING TOGETHER WELL

1. The law of the kingdom of God, which is love, ought to rule in all society.

Then people would not be ruled by evil passions, selfishness, or any wicked cause. The coming of the kingdom of God on earth means its law of love being obeyed in society. When all people live together according to the law of love God's kingdom will have fully come.

2. Every person needs the help and love of others.

Everything we have came to us with more or less help from others. We can do almost nothing alone. We are glad when people love us and sad when we think they do not love us. One could bear the lack of any other earthly possession better than the lack of friends or persons with whom he can live and speak and work.

3. Just as much does one also need to love and help others.

Without loving and helping others one becomes mean, selfish and cruel; and being so one cannot have the better life from God. Loving and helping others is the best way to serve God. Jesus said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25: 40).

4. One must always be careful not to injure or offend others either by intention, or through carelessness.

Unkind deeds come from unloving hearts, and with such hearts people can never live helpfully together. Careless words and actions often hurt others as much as if they were intended.

5. Good people are always watchful for a chance to be helpful and kind to others.

The way to become good is to be thus watchful, and always prompt to act at every opportunity. Christ gave the Golden Rule as a law for right living together. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7: 12).

6. The better life from God makes us to do good to others rather than to help ourselves alone.

A godly life is a life of love, for God himself is love. He loves all his children, and we ought to love, not merely a few friends, but all people everywhere. We ought not to hate any one, even though we do not like the things he does.

---

1. What law ought to be followed in all society?
2. What do we need from others?
3. What is there that we need to give others? Why?
4. How can we avoid injuring others? Why should we?
5. What is one of the thoughts of all good people? What is the Golden Rule?
6. What is the best help we can have in living together well?

VIII THE KINGDOM OF GOD

1. God created the world and rules it by his providence, but that is not all that is meant by his kingdom.

The world does not know him as King though it is his power that upholds it. "In the beginning God created the heaven and the earth" (Gen. 1: 1). (Eph. 2: 12, 13).

2. But when people receive his Spirit they obey him and know him as their supreme Ruler. "Verily, verily, I say unto thee, except a man be born anew, he cannot see the kingdom of God" (John 3: 3).

He then rules their life by his Spirit as he could not do before, and they become his faithful subjects. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21).

3. The law of his kingdom is a law of love and service.

The members of the kingdom must let that law rule in all their life, character and possessions at all times. They serve because they love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39).

4. God would have all people everywhere come into his kingdom.

It is only so that people can be saved from the results of sin and win eternal life; and it is intended for all races

and conditions of men. "Know ye not that the unrighteous shall not inherit the kingdom of God?" (I Cor. 6: 9). "Whosoever will, let him take the water of life freely" (Rev. 22: 17).

5. Jesus Christ established the kingdom, and taught his disciples about it in many parables and other teachings.

At first they thought he was to be a ruler like Cæsar, but it was a spiritual kingdom that he was showing them. (John 18: 36).

6. Those in whom the Spirit of God dwells are to spread the kingdom in the world until his will is done on earth even as it is done in heaven. (Matt. 6: 9, 10).

As one torch kindles another; so one who has the Spirit of God kindles the light of that Spirit in another heart, and both become members of the kingdom of God. (Matt. 28: 19, 20).

---

1. Is God's kingdom the same as his world?
2. How does he come to be our King?
3. What is the law of his kingdom?
4. Who would God have in his kingdom?
5. Who established that kingdom? How did he make it known?
6. Who are to spread it, and how far?

IX THE GOSPEL

1. It is good news for the world to learn that God has given a Savior.

"Evangel" or "Gospel" means good news; and the story of the Savior and the better life which he gives, is called the Gospel. The New Testament books of Matthew, Mark, Luke and John are called the four Gospels, because they each contain that story in the earliest and purest form.

2. There are some who think it is not good news, because he requires them to give up things which they love.

But it is better to give up sin though we love it dearly, than to be destroyed by it. The Gospel tells us how to be saved, and not destroyed by the love of evil things. (I Cor. 1: 18).

3. The Spirit of God works with the Gospel to lead people to receive it and be saved.

Although the good news is told in weakness and many errors, and heard by darkened minds, and prejudiced hearts, it may still be the power of God to save. (I Cor. 1: 21-25; 2: 1-5).

4. Jesus taught the good news of salvation to his disciples, and bade them teach it to all the peoples of the world.

The first apostles carried it as far as they could; others carried it farther, until it has now been heard less or more by nearly every nation in the world. (Matt. 28: 19, 20).

5. It still remains for us to give the Gospel to the millions who do not know it, both in our own land and in every other.

Many of these are in Christian lands and know the teachings in part, but they have never accepted the

Spirit of Christ and entered into the better life from God. Others do not even know of Christ. But all need to be brought into the kingdom of God. This work is called evangelizing the world.

6. In Christian homes and churches the children know the Gospel from their first years. They have only to learn its meaning and obey its call.

Sometimes they neglect to do even this, and then it is as bad as if they had never heard it.

---

1. What is meant by the Gospel? By the Gospels?
2. Is it always received as good news? Why?
3. What makes the Gospel able to save?
4. How was the Gospel given to the world?
5. What is there for us to do with it?
6. How does it come to children in Christian homes?

X THE LIFE ETERNAL

1. At the change which is called death, the body of man loses its hold on life, just as the bodies of animals and plants do.

Man's life and death is in every way similar to that of the animals, except that in the former there are signs of a higher life within, which is of the nature of mind and spirit. If man's life were nothing more than that of the animals, this would probably be the end of him. "Flesh and blood cannot inherit the kingdom of God" (I Cor. 15: 50).

2. Man's life is larger and richer than the life of animals, because he has mind and spirit in manner and measure not enjoyed by them.

The body supports that life of mind and spirit while it is maturing, and when it is matured it does not need the flesh any more, and so the body drops at death, like the burr of a ripened nut. (I Cor. 15: 35-38).

3. Man does not always know himself as a spirit, nor that he can live after the flesh dies, but the Savior, Christ Jesus, has brought life and incorruption to light through the Gospel.

Most of our knowledge of the life eternal was given by him, and is to be found in the Scriptures, and in the testimony of those who have since then become his followers, and have learned through him about the life eternal.

4. By the life eternal Christians mean more than the spirit which lives after the body perishes. They mean that the life from God which was in Christ shall also be in man to renew him in spirit and make him one with God.

Christ's work as a Savior is to give to man that life from God. He is himself, "the Way, the Truth and the Life." He said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" (John 11:25).

5. The life eternal is not something which may be seen; and it is not easily described or known to one who does not have it. (John 3: 7, 8). But those who have it know what it is,

There are many names for it, such as being born again, or regenerate; born from above, or of the Spirit; a changed, or converted life; a new life, or new heart; a Christian life, or being a disciple of Christ. It is also called immortality and the life everlasting.

6. The new life of the Spirit is best shown by one's conduct and character.

Those things which are produced by the Christian life are called by Paul the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance" (Gal. 5:22)

7. All true followers of Christ look forward with the joyful hope of being forever with their Lord, and of enjoying the blessedness of the heavenly life.

It is a great consolation for all those who are afflicted or weary in this life, that ere long they shall come to the peace and the richer life of heaven, and that loved ones who have gone before are awaiting us to join them where there shall be no more parting.

---

1. How is man's life and death like that of the animals? How different?
2. What has man more than the animals? For what purpose does the higher life of man need a body?
3. Do people always know themselves completely? How do they come to know themselves as spirits?
4. What is meant by life eternal? Whence obtained?
5. To whom is it best known what the life eternal is? what are some other names for it?
6. How can one best show that he has it?
7. What hope do Christians have? What consolation?

XI BEING A CHRISTIAN

1. Being a Christian means being a follower of Christ, or thinking, feeling and acting in a Christlike way.

It means more than belonging to a family or class of people who are called Christians. One may have Christian people all about him and still not be a Christian himself. It is a thing which must take place in his own life and character, making it like that of Christ.

2. The first step in becoming a Christian is to see how unfit and sinful the old life is, when one is not a follower of Christ.

In order to see this it is necessary first to see how good and beautiful the Christ life is. When one puts his worse life beside the better life of Christ, God is able to show him the difference, and so one comes to a conviction of his need of something better. (Luke 5: 8).

3. When one has seen the worse life in its true light, the next step is to overcome it, and to clear away what is sinful and unlike the Christ life.

There are evil desires and passions to be subdued, and thoughts and feelings to be corrected, because they are contrary to the Spirit of Christ. There are acts and habits of conduct which must be brought under Christ's law of love.

God freely forgives those who turn away from sin and give to Christ their trust and love and obedience, and he helps them to put away every evil thing.

4. The most important thing in being a Christian is to obey and love the Master who is Christ.

In his teachings, which are in the New Testament, and by his Spirit, which dwells in his followers, he makes known to the conscience what he would have us be and do. He said, "If ye keep my commandments, ye shall abide in my love." "Ye are my friends, if ye do the things which I command you" (John 15: 10, 14).

5. There are some things to be done which belong to the Christian life. These must not be willingly neglected, because they are a part of Christian living.

Among these things are prayer to God, public worship, study of Scripture, deeds and gifts of charity, public confession of faith in Christ and testimony to him, honesty and the practise of every Christian virtue. We may not say that eternal life depends on any one of these things, unless one rebelliously disobeys God at that point, but in general these are the things which make for the life eternal.

6. To those who seriously take these several steps, there will surely come the new life from God, which is called eternal life.

It comes as the natural and necessary result of right living, and prepares the way for more right living. That new life cannot be complete before or without the earlier experiences, but it is made perfect in them, as the fruit is made perfect in the growth and nurture of the plant.

---

1. What is meant by being a Christian? Is it most a question of the family, or of the race, or of the individual?

2. What is the first step in becoming a Christian? How is it best accomplished?

3. What should follow after one is convinced of his unworthiness? To whom is God's forgiveness given?

4. What must every Christian be to his Master? How may one know what his Lord's bidding is?

5. What are some of the things which belong to Christian living? What may be said of their importance?

6. How does one come to eternal life?

XII CONDUCT

1. The great gift which every one renders to the world in which he lives is his conduct.

It is not so much the work as the manner in which the work is done. It is one's bearing and behavior, what he says and how he acts, and the things which he does or refrains from doing among all those in which he has his choice.

2. To those about us, our conduct is the most important part of our life, although it is given freely and not for pay.

People who live together in society are made happy or unhappy mostly by the conduct of themselves and others. In trying to live together well, it is most important that people make their conduct right.

3. One's conduct is very apt to be like his character, because conduct is the outer side of life, while character is the inner side.

As one cannot gather grapes from thorns nor figs from thistles (Matt. 7; 16), so one cannot expect kind and honest conduct from a character that is mean and false.

It is the motives of the inner life more than anything else that make the conduct.

4. Some conduct comes from customs, or habits, or other causes which have even less to do with character.

Customs or habits often lead some people to approve of conduct, which other people do not approve, because their customs and habits have been different, when the characters in both cases may be alike worthy. (Rom. 14: 5, 6; I Cor. 8: 8).

5. One's conduct is after all very much as he chooses to make it, for after character, custom, habit and all, one can still change his conduct if he will.

One can change his conduct from good to bad, or the reverse, if he will. If one finds that when he would do good, evil is present with him, he may also find a law of God within him by which he shall be able to oppose the evil. (Rom. 7: 19-23).

6. By one kind of conduct long continued, habits may be formed and character may be changed and strengthened to correspond with it.

So the effects of conduct are not past when the deeds are forgotten. Each item of conduct has its effect on the inner life, to strengthen or weaken, to ennoble or debase, and it is an effect which abides.

---

1. What is the chief thing one gives to the world?
2. Is conduct bought and sold like labor? What depends on people's conduct?

3. What has character to do with conduct?

4. Is conduct which comes from custom exactly the same as other conduct? Why?

5. Has one any power to change his conduct? What help and hindrance is there?

6. Has conduct any effect on character? If so, what?

XIII HABITS

1. Habits are ways which have become easy and natural by frequent repetition.

Every act of every person is helped or hindered by habit. People form habits, without always knowing it, in every thing they do. If people did not fall into habits, we could never know what they might do and how they might act.

2. By habit things come to be done much more easily than at first; and one is saved much of the thought and effort and attention at first needed.

It may be very difficult to control the thought or to limit the passions within the proper compass, but if it is done faithfully until it becomes a habit, then it is easy. It is well worth the effort for one to form right habits, because they make right action so much easier.

3. Wrong or foolish action as well as right action becomes easy by habit; so there is always danger of bad habits.

After one has formed a bad habit, the action does not seem so bad as it did before the habit was formed.

There is danger therefore that the bad habits become worse and worse, because the victim becomes prejudiced. Habits of intemperance, vice, dishonesty, irreverence and selfishness are most dangerous.

4. An act repeated a few times, either for pleasure or from any other interest, soon becomes habitual. Most habits are formed in early life.

Youth is called the formative period of life, because it is then when habits are most easily formed. Sometimes they are not noticed until the habit is well started; and again, one may choose to form a habit purposely and keep up its practise until the habit is fixed.

5. Habits which have been formed may be broken or changed, but it takes much care and perseverance if the habit has become well established.

It is only bad habits that people wish to change, and this needs much care and moral courage together with the help of God. One must put obstacles up in the old way, and do everything possible to make the new way easy. "A wise man feareth and departeth from evil: but the fool beareth himself insolently and is confident" (Prov. 14: 16). "Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from it and pass on" (Prov. 4: 14, 15).

6. Character is molded most while habits are forming. After they are formed they help to hold character from changing.

Habits are also a strong influence by way of example on the characters of others. It is due therefore to those about us, as well as to ourselves and to God, that great care be taken to make our habits what they ought to be.

1. What are habits? How far is one's life affected by habit?

2. What help or benefit may one get from habits?

3. What danger is there in the forming of habits? Name some bad habits?

4. How are habits formed? When? Can they be formed purposely?

5. Can habits when once formed be changed? Is it easy? How can it be done?

6. Have habits anything to do with character? If so, what? What is one's duty as to habits?

XIV CHARACTER

1. One's character is his inner moral nature. It is not merely what he appears to be, or what people think he is, but what he really is.

What one is does not depend so much on his bodily size, or what he is able to do, or even upon the knowledge and skill of his mind, as it depends on his real character. Character belongs to one's inner personality even more than conduct and habits do.

2. It is by one's character that his real worth is measured both in the world and in the kingdom of God.

There is no other thing in the world so valuable to one as a right character. Without that no other possession can save him from moral ruin. With a true character he is safe though everything else be taken away. Other things sometimes seem more to be desired, and people are tempted to spoil their character to get them; but they are sure to be disappointed in these things sooner or later.

3. A right character can be secured only by making the heart right, that is, by correcting all the inner life.

From loving and desiring that which is not good, the heart must be changed and fixed upon those objects which are good and worthy. A right heart is one which has decided once for all that it shall always prefer the right, and has been so strengthened in its purpose as to maintain that decision.

4. One's inner life is corrected or converted by the Christ life coming in and taking possession. By this means what is selfish and unworthy gives place to what is good.

God is love, and the Spirit of God in Christ coming into any life makes love the ruling principle. In other words, such a person becomes a citizen of the kingdom God, or becomes a Christian.

5. The formation of a right character is a process of growth in the moral nature, and cannot be done at once, or by any outward word or act.

Careful Christian nurture from childhood up is the surest means of forming right character. Right conduct continued for its own sake becomes a habit, and the habit at length becomes a character.

6. The chief danger is that one may be satisfied with a fair appearance, which is like the outward life of others, when the inner life is not entirely obedient to the law of love.

The only safeguard is a life of constant communion with God, and unceasing service to those who can be

served in a spirit of Christian love. Obedience to duty and to the Spirit of God grows out of good character, and reacts upon it to make it better. A Christian life without a right character cannot be.

---

1. What is character? What is the difference between a good appearance and a good character?
2. What is the value of character compared with other things?
3. What must be changed in order to produce a right character? What is meant by a right heart?
4. By what means can it be brought about? What do we call such a change?
5. What kind of a process is it? How is that process best encouraged?
6. What danger has to be watched? What safeguard is there?

XV PERSONAL INFLUENCE

1. By personal influence is meant the power of one's character and conduct in molding the conduct and life of others.

Each person has a group of friends, and over those friends he has a personal influence which inclines them to do and be like himself. On the other hand people naturally become prejudiced against everything that belongs to those who for any cause are not highly esteemed.

2. One of the most important ways in which personal influence acts is by well known example.

The acts and outward life are what the people see of one; and by that they form their idea of what life is, and of what they are to be and do. People make up their own ideals largely from the examples which they see, and then they try to realize their ideals. One cannot help being an example to all who see him.

3. Personal influence acts very directly by one's words. When one would have others know what he thinks or desires he tells them in words which they can understand.

In words which are spoken or written, we teach, we invite, we offer sympathy, encouragement and rebuke, we tell news and give information, and thus personal influence works. Words are so easily used falsely, that if one is not careful always to use them truly, he will soon find that people do not trust them, and the power of personal influence will be lost or reversed.

4. When one's character has come to be well known, he can have a strong personal influence for good merely by his presence without speech or act.

A general who is known for courage and wisdom, coming among an army of discouraged soldiers has a strong influence for good. A good man's presence has often prevented deeds of wickedness by those who had respect for his influence. One's influence is often felt when he does not know it, but the credit or blame is still his.

5. Every person has the privilege of doing much good in the world by a wise and careful use of personal influence.

By this means the followers of Christ are spreading the power of his spirit among the people, and so helping to save the world. They can thus put away much that is bad and lead many to righteousness.

6. Great care is needful to guard one's influence against the dangers of weakness and evil tendency.

If one's character is weak, or if his life is inconsistent, or if he makes little effort, his influence will be weak and few will feel it. If the character is bad it cannot long be covered up, and soon the example as well as the words will have bad influence.

---

1. What is meant by personal influence? How does it work?
2. How are people influenced by example?
3. How do words influence people? What is the danger with words?
4. May there be influence without either deeds or words? How? Are we responsible for our unconscious influence?
5. By whom may personal influence be exercised? What can it do?
6. From what dangers does personal influence have to be guarded?

XVI A CHRISTIAN CHURCH

1. A Christian church is a company of followers of Christ living together in the fellowship of Christ, and organized to carry on Christian work.

It is not a house that makes a church, although the meeting house is commonly called a church. It is the people in whom the Spirit of God dwells who make the church, when they are joined together for that purpose. (Acts 2: 47).

2. The aim of a Christian church is to help to establish the kingdom of God in the world, and to bring the people into loving obedience to God.

Christ was working for this when he was in the world; and the church which is called the "body of Christ" is intended to carry forward the work which he began. It is his followers organized to do his service in the world.

3. Churches do their work mainly by keeping up regular public worship, with the preaching and teaching of Christian truth and duty, by encouraging the nurture of Christian life and character in various ways, and by protecting and promoting those observances which belong to the Christian life.

4. The form and method of the churches are based upon the New Testament models, with such additions and changes as have come by growth, or have been needed to meet the demands of changing times.

The many different forms of Christian churches are called denominations or sects. They all agree in the most important matters of Christian faith and life; they generally recognize and respect eachother, and are more and more working together.

5. There are four principal kinds of churches, according to the different theories which are held about how a church should be governed.

Churches which are independent and self-governing are congregational, such as the Congregational and Baptist churches. Those which have a government by representation and are united together into presbyteries, synods, and assemblies are presbyterial, such as the Presbyterian and Reformed churches. Those governed largely by bishops are called episcopal, such as the Protestant Episcopal and Methodist Episcopal churches. The Roman Catholic church is governed by the Pope who lives at Rome, and so it is called papal.

6. A church has officers who are appointed to perform various duties of church work. These officers are appointed in different ways by the various kinds of churches.

In the Congregational and Presbyterial bodies the officers of each church including the minister are elected by the members. When a pastor is to be installed or settled, the neighboring churches are consulted and assist at the ceremony. In episcopal churches the pastor is appointed by the Bishop.

---

1. What is a Christian church?
2. What are its chief aims? Who is its head and leader?

3. In what ways do churches aim to do their work?
4. How do the churches come to have their present forms? Are the sects entirely different from each other?
5. How many principal kinds of churches are there? What are they and how do they differ?
6. How are pastors and other officers selected?

XVII CREEDS AND COVENANTS

1. Creeds are statements of things believed. They contain what their makers regard as the most important truths about God and the religious life of man.

The subjects generally included are the being, nature and work of God, of Jesus Christ, of the Holy Spirit, man's spiritual and moral nature, his need of salvation, the future life, the Scriptures, the church and its ordinances. The Scripture is used as a basis for these statements.

2. A covenant is a creed or other statement used as a confession of faith, by which one acknowledges his God, and takes his place with the people of God in the Church.

A covenant is first a spiritual union with God and his people, and afterward an outward and formal declaration of that union, and of the beliefs and purposes which belong to such a union.

3. Creeds and covenants are formulated by the recognized authorities in the different churches.

These are either the churches themselves, or councils, conferences, convocations, assemblies, or in the case of the episcopal churches it is the bishops. The creeds are not designed to be changed, but when changes become necessary, they are carefully considered beforehand, and then meetings for that purpose are held.

4. The use and authority of creeds vary greatly in different churches. By some they are read or repeated often as a part of worship, and held to be binding upon every member. By some they are used as a test of Christian faith and fellowship, and those who cannot assent to the creed are not received as brethren. By others they are used only as a guide to the things which are commonly believed and accepted, without demanding full assent from the members.

5. Some of the most important historic creeds are the Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Augsburg Confession, the Thirty-nine Articles, the Westminster Confession. There are many platforms and confessions which have been formulated by Congregational bodies and independent churches, such as the Congregational Creed of 1883. Many of the statements of belief have been put into the form of Catechisms for the instruction of the young.

6. The Apostles' Creed is one of the oldest in existence, although it was probably not made

until many years after the time of the Apostles. It is the best known and most widely used of all the ancient symbols, and also one of the shortest and simplest. (See Appendix).

The Nicene Creed was the first one formulated by a regular council (the Council of Nicea A. D. 325). It has been an important basis of belief in most Christian churches ever since.

---

1. What are creeds? What are they about?
2. What is a covenant? How is it used? What is its meaning?
3. By whom are creeds formed?
4. What different uses are made of creeds?
5. What are the names of some of the creeds of the Christian church?
6. What creed is most used? When was the Nicene Creed made?

XVIII CHRISTIAN OBSERVANCES

1. There are certain ordinances and practises, which are observed by Christians everywhere and which have marked the followers or disciples of Christ in all ages.

These practises and forms are not observed in exactly the same manner among Christians of all orders; but the manner and the form are not so important as the fact that they are observed with reverence as a truly religious exercise.

Baptism and the Lord's Supper are called Sacraments.

2. Baptism with water is an outward form representing the gift of the divine Spirit, which is promised to all those who come to God through Christ. It represents God's side of that union between himself and his people, which is completed in the covenant.

It is always administered to unbaptized believers upon entering into covenant relations with the church; and in most Christian bodies infant children are also baptized, when there is an assurance that they will receive Christian nurture. Among the various Baptist orders only those are baptized who have already entered into covenant with God.

3. The Communion of the Lord's Supper is observed from time to time among Christians of all names, in remembrance of the death which Jesus suffered in behalf of all mankind. The bread and the cup represent his broken body and shed blood.

In reverent and faithful observance of this feast Christians have always found a means of Spiritual grace, of unity in Christian fellowship and of strength for Christian work. It is usual for those to join in the feast who have made public confession of their faith, or have been confirmed in their faith and union with the church. (Luke 22; I Cor. 11).

4. Public confession of faith, union with the church, entering into covenant, or confirmation by a bishop, as it is variously called, is a sacred observance in every church.

Ordination to the ministry by the laying on of hands is observed in nearly every form of Christian church. It is the solemn setting apart to that work of one who feels himself called of God to do it, and who is shown to be properly prepared for it. In some churches there are several orders or grades of officers who are thus set apart, such as priests, elders and deacons.

5. Marriage among Christians is generally solemnized by the service of a Christian minister, who is authorized to give to this sacred obligation both the authority of the church and the sanction of the state.

The followers of Christ desire a Christian burial at death for themselves and their friends. This is secured by the presence of a minister to officiate and to offer the consolations of the Gospel.

On all occasions of great and solemn import it is proper, by some religious act, to recognize the presence and invoke the favor of God.

6. Public worship led by a minister, the preaching of the Gospel, the teaching of Scripture and of Christian truth, family worship, the blessing of food, private devotion, reading of the Scripture, prayer, support and assistance to Christian work and worship, charity, patriotism, the practise of every Christian virtue and obedience to the commands and will of God are observances which belong to the Christian life, and are not to be willingly neglected.

---

1. Are there any acts or outward marks which have always distinguished Christians?
2. What is Baptism? To whom is it administered?
3. What is the meaning and use of the Lord's Supper?
4. By what observance does one come into full fellowship with the church? What is ordination?
5. By what observance is the Christian family created? What is meant by Christian burial?
6. What are some other practises and duties observed by Christians?

XIX WORSHIP

1. When people have spiritual communion with God, and express their reverence and love to him it is worship.

Worship is the most important part of nearly every form of religion. The kind of worship depends on the

idea which people have of God. It is such as they believe will be most pleasing to him, but it is also carried out in the manner which will be most pleasing to the mind of the worshiper, and in this there is wide difference even among Christians whose faith is similar.

2. One may worship God alone in any place, and many may worship him together in a place appointed for it.

Public worship is generally held in a meeting house or church, although it may be held wherever people meet for that purpose. They join together in prayers and hymns and some of them in chants and liturgies; they listen to one who reads and expounds the Scriptures and preaches. The leader is usually one who has been ordained or set apart to the Christian ministry, and is fitted to teach and preach the Gospel. The time most favorable for public worship is the Lord's Day, although any day may be honored by it.

3. Those who truly honor God need and desire some regular means of expressing that honor. The way which is everywhere recognized and is most appropriate is by regular habits of worship.

The Scriptures not only show that the people of God in those times were accustomed to worship him, but they enjoin upon all people the same practise. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10). We believe that God is well pleased with the worship of his people, and that in this way he would make us one in spirit with himself. The only proper object of worship is the eternal God as revealed by Christ and the Holy Spirit.

4. Those in whom the new life from above has been born need to have that life fed by spiritual communion with God who is the source of that life.

In worship the mind and heart is best fitted to receive from God that light and life which he gives to those who truly seek for it. "The bread of God is that which cometh down out of heaven, and giveth life unto the world" (John 6: 33). "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship him in spirit and truth" (John 4: 23, 24).

5. Forms of worship differ in the various denominations; but they are not so important as the earnestness with which they are used; they may be chosen to suit the taste of the worshipers.

The simpler forms of congregational worship consist of Hymns, Prayers, Scripture, Sermon and Benediciton. To these are added Music by choirs and various instruments, Responsive Readings and Chants, Rituals and Liturgies both ancient and modern. In some churches, especially Episcopal and Roman Catholic, elaborate vestments and priestly ministrations are employed. Offerings are made for the support of the church and for benevolent purposes.

6. Private worship by individuals and families is needful and helpful as a means of keeping the life in constant touch with God.

Regular times for private prayer and meditation, and the habit of thinking of God as always present to hear and help and guide, are good for the spiritual life. Regular times of devotion when the family are gathered reverently in worship are a means of Christian nurture and moral strength. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee" (Matt. 6. 6).

---

1. What is worship? By what do people choose the kind or manner of their worship?
2. Is worship confined to any place or company? When, where and how is public worship generally rendered?
3. What needs and reasons are there for worship?
4. What does one receive from God in true worship?
5. What are some of the leading parts in public worship? Are the forms of the first importance?
6. What are the benefits of private worship? How is it accomplished?

XX CHURCH MEMBERSHIP

1. Full membership in a church is attained by a public confession of Christian faith, and being received into the fellowship of the church, or confirmed in the faith according to the accepted rules and forms of the particular church.

This is preceded by an examination of the candidate by an officer or committee as to the knowledge of Christ-

ian truth and the reality of Christian life. In most churches there is a period of special training or nurture in preparation for this step.

2. Churches recognize the children under their care as members, who, though they have not made vows as yet, still have a right to the nurture and watchcare of the church.

Jesus said of the children, of such is the kingdom of God" (Mark 10: 14). No church is itself the kingdom of God, but it cannot reject those who belong to the kingdom of God, unless they of themselves reject God in their maturer years. The children of the church are expected to come into full membership as soon as they come to a clear Christian experience and decision.

3. By membership in a church one is best enabled rightly to live together with his brethren in that unity and fellowship which marks the true disciples of our Master.

It is this unity of believers which makes a true church, but no outward unity such as membership in a church or other organization is sufficient without also an inner spiritual unity in love and true brotherhood. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35).

4. By working together with others in a church one can do more than by working alone in all those things which a true disciple of Christ desires to do.

By this means he can enjoy, and help others to enjoy the observances and sacraments of the Christian church.

He thereby undertakes to live a right life, to help in Christian work, to support by his offerings the worship, teaching and other work of his church, and to help on the triumph of the kingdom of God by his example, by his counsel, and by every proper means.

5. All the duties and obligations which rest upon a Christian and a member of the church would still rest upon him in some form, if he did not belong to the church or profess Christianity.

Our neighbors and our heavenly Father have a right to a full and faithful Christian service from us. In the vows of Christianity we promise to render what is due as best we can, God helping us. To refuse the promise does not relieve us of the duty.

6. One important reason for membership in the church is the help it affords to one who desires to grow into a more perfect Christian character.

Therefore it is not to be supposed that entering the church marks in any sense the completion of Christian character, but rather does it show that the growth is well begun, and has good hope of continuing. Nor may one say that he is not good enough to belong to the church, for it is by the help of the church and of Christ that he can become fit for the kingdom of God, and if he were already fit, there would be no need for the church.

---

1. How does one come into full church membership? What goes before this?

2. What is the relation of a church to its young children? When and how is the relation changed?

3. What does membership enable one to do? What kind of a unity is there among true disciples?

4. Can one do more alone, or with others? Especially in what ways?

5. Does church membership really bring additional duties? How does it change one toward all duties?

6. How should character be affected by church membership? At what period then should church membership begin?

XXI CHRISTIAN NURTURE

1. If the better life ever comes to any person it must come by a process of growth, in which his life becomes more like the life of Christ.

There may be sudden changes such as conversion, or a supreme choice, from which a new epoch in the growth dates, like the transplanting or engrafting of a tree, but a Christ-like character can come only by a continuous growth in the right way.

2. The growth of a life needs to be carefully helped into right ways and guarded against dangers. This care is Christian nurture.

Just as a teacher is needed to guide and help the growth of the mind, so must the life have a nurture in all moral and religious truth and right living; otherwise

Christian truth will be unknown or misunderstood, wrong thoughts and feelings will be harbored unwittingly, and bad habits will be allowed to produce bad character.

3. The best period for Christian nurture is childhood, and especially the earlier years when children are first becoming acquainted with life, and when they are most easily trained.

This is the period when they are most constantly at home and under the care of parents and elder children, and therefore the home is the most important of all agencies for Christian nurture. Every care ought to be taken in the home to do this work well.

4. The churches provide for the Christian nurture of the children by means of schools, classes, societies and gilds, as well as in the regular services of worship.

The training which is here given is intended to prepare children, not only for membership in the church, but also for Christian life in the world. Well trained teachers and efficient leaders are needed for this work in every church, and it offers a large and rich field for Christian service.

5. All Christian nurture cultivates a growth in the knowledge of Christian truth.

The Scripture is a great text book for Christian nurture. From it the great facts and truths of religion are studied with the help of teachers and printed aids to study. Catechisms are often used; the history of Christianity, the lives of good people, and the books of Christian thought are valuable for this nurture.

6. The chief aim in Christian nurture, whether in children or adults, is the growing of Christian character.

A Christian character is one which according to its age, ability and surroundings, lives a life of love and service, because it is moved and controlled by the same divine Spirit which was in Christ. (Phil. 2: 5).

---

1. By what kind of a process is the better life to be gained? Illustrate.

2. What is Christian nurture? Why is it needful?

3. When is nurture most successful? Where and by whom is it best given?

4. What do churches do for Christian nurture?

5. What does Christian nurture do for education?

6. What is the chief aim of Christian nurture? What is Christian character?

XXII CHRISTIAN WORK

1. Every form of life shows itself in some kind of activity. The Christian life is no exception, for it is seen in Christian works and is known by its fruits (Matt. 7: 16; Mark 4: 8).

The results of the Christian life are seen in the spirit of love and righteousness with which one carries on all his daily duties, and in which he lives with those about him. The Spirit of God reaches the whole life of man and should give character to all his work.

2. But there are certain kinds of work which are not engaged in by those who do not believe in God, or possess the new and better life which is given from him.

What is commonly known as Christian work is mostly connected with religion, Christian nurture and benevolence, and is done in obedience to the impulse which every disciple receives from his Master to honor God, to do good to his fellow men and to help to establish his kingdom.

3. Work is needful to sustain public worship, not only in attending upon it and taking a proper and helpful part in it, but also in paying the cost of it and in providing a place and conveniences for it.

Not only do office bearers and committees have work to do but every member of a church can do much to make the public service helpful, to bring others into those services, and also to provide services in communities where it is hard to keep them up.

4. Work is also required in carrying on other departments of the church, such as the schools, gilds and societies which are organized for various kinds of Christian work in modern churches.

Most of this work is valuable and needs to be done, and all those in whom there is a vigorous Christian life will help in such parts of it as they are best fitted for. It is not fulfilling the covenant of Christian fellowship, nor the law of Christ to bear one another's burdens (Gal. 6: 2), if one leaves all this work for others to do.

5. There are many institutions which do not call themselves Christian, whose work is nevertheless done in the spirit of Christ, and which call for the help of those who live by that spirit.

Those persons are following him that went about doing good, who are providing or working in hospitals for the sick, homes for the dependent, schools for those not otherwise taught, and the vast number of institutions, missions and societies for the good of those who need.

6. Even more important than all these is the Christian work which each follower of Christ should be doing by himself in following the example which the Master has set.

We are bidden to love our neighbor, and the story of the good Samaritan (Luke 10: 25-37) shows what he meant by it. The Lord requires one to do justly, to love mercy and to walk humbly with God (Micah 6: 8). It is by doing good to those about us that we can best honor God, as the Master has taught us (Matt. 25: 34-46).

---

1. How does all life make itself known? How do the results of Christian life appear in common life?
2. What kind of work is peculiar to those who have the new life?
3. How is public worship sustained? To whom does this work belong?
4. Is there any other work connected with the church? What is required of a Christian in regard to these things?
5. Is there other Christian work not connected with churches? If so, what?
6. Where is the most important field for Christian work?

XXIII CHARITY

1. With the poor and those in distress, a follower of Christ always feels a real sympathy, and the effort which as a brother he makes to relieve the distress is charity.

Our Lord was not a giver of alms, but the work of healing and of sympathy and brotherly love which he did was a far better kind of charity. He has appointed us to carry forward his work, and his example is our best guide. (Luke 18: 35-43; Acts 3: 6).

2. The best help which one in distress can receive is that which will enable him to help himself.

This is not always what he will wish for; and so his friend needs not only a kind heart, but great wisdom so as to know what his real need is. It may be harder to give him what he needs than what he wants, but if it helps to keep him from future need, it is far better.

3. The mere giving of alms to any or all who ask it is unwise and often harmful, as it encourages idleness and dependence, while those who need it most are the least ready to ask it.

This makes it necessary to study with great care to make charitable work really useful. It is best to act under the advice of those who have wide experience, and yet it is not good to lose the personal touch between the giver and receiver of charity.

4. To make friends among the poor and dependent, or those who are in danger of becom-

ing so, is a kind of Christian work which every one can do, and it is a true and safe kind of charity.

One can advise with them, and plan for them, and reenforce their moral courage, and help them to win in the battle of life without losing their self-respect. In this way will they also be the most surely led to a higher life.

5. Some classes of people who are unable to care for themselves are best cared for in institutions which a charitable community provides for them.

Among such institutions are hospitals for the sick and insane, homes for orphans, paupers and the feeble minded, asylums for the blind and deaf and dumb, and reformatories for young criminals. The human brotherhood can in this way do the best service for its weaker members.

6. The best charity of all is that which looks ahead and prevents the need of help.

In this way the wisest philanthropists are doing much careful work to encourage thrift and industry and to reduce the number of those who for any reason are not able to take care of themselves.

---

1. What is charity? Who was the best exemplar of it?

2. What is the best kind of help for one in distress? Does he always know what he needs most?

3. What are the dangers of indiscriminate almsgiving? How are they best avoided?

4. What is one kind of true charity which all can engage in? What good can be done in this way?

5. How are the large classes of dependent people now best cared for.

6. What is the best of all kinds of charity? How does it work?

XXIV MISSIONS

1. The Gospel of a better life is intended for all people everywhere, and our Lord instructed his disciples to put the people in possession of it. This is sometimes called the great commission.

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20).

2. Every believer can help some one or many to a knowledge of Christ and to a better life in him. This is the simplest and truest kind of missionary work.

This is the way the first disciples spread the Gospel, and there is no better way. There are many in every community to whom the Christian life has no reality, and they form a good mission field.

3. The nineteenth century has been a great missionary period. Many societies have been

formed to send missionaries to the parts of the world where Christianity is not known, that they may teach and make disciples according to the Master's bidding.

The work of these societies is to select and approve the missionaries, to collect the money necessary for carrying out their work, and to give information to the people at home about the work that is being done, and of its needs and opportunities.

4. The different kinds of churches each have their own missionary societies; and by means of them something has been done to carry the light to nearly every country in the world, although in some of them the missionaries are very few indeed.

In home lands the societies help to support churches and schools where the people are not able to do so themselves, and in foreign lands they send men and women who teach the people in their own language the way of Christian living.

5. The work of foreign missionaries has to be carefully adapted in kind and method to the needs and conditions of people.

Some have to be taught the habits and customs of civilized life, trades and industries, and shown what family and social life is. Medical help and good teachers are required. Some of the peoples already have a high culture and require as missionaries only Christian scholars of the highest rank.

6. Those who would help to bring the kingdom of Christ to its triumph in the world have

an interest in it both at home and abroad. By supporting both they help to save the world, and so to realize the brotherhood of man in the family of the common Father.

We are stewards appointed under God to use as wisely as we can the things which have come into our hands. With care and due respect to the claims of our fellow men upon us, we should set apart a fair and just proportion of our income to support the advance work of the kingdom of God, having care to entrust it to those who best know how to use it.

---

1. For whom is the Gospel intended? What is the "Great Commission?"
2. What is the simplest form of missionary work?
3. By what agencies have the great missionary works of the past century been carried on? How?
4. To what extent is this work now carried on?
5. Is mission work alike in all lands? If not, why?
6. Who are interested in missions? How can they help?

XXV DAYS AND SEASONS

1. The practise of resting from labor one day in seven is universal among Christians, and has been observed from the earliest times among the Jewish people.

The fourth commandment forbade labor on the Sabbath. The Christians made the Lord's day, or the first day of the week, a day of rest and worship in honor of the resurrection of their Master; and now Christian communities everywhere try to protect the day from

disturbance, so that people may enjoy its peace and honor their Lord.

2. With our Lord and his disciples all days are holy, but the laws of human nature and of Christian society, as well as the Scripture, make the observance of the Lord's Day binding so far as practicable.

"The Sabbath was made for man and not man for the Sabbath: so that the Son of Man is Lord even of the Sabbath" (Mark 2: 27, 28). No merely literal observance of laws and customs, but a sincere and reverent heart, can make the day the greatest blessing to mankind.

3. Christmas Day, the 25th of December, is observed by Christians everywhere as the anniversary of the birth of Jesus.

It is a public holiday, and is kept by many churches as a holy day with special services. It is celebrated by gifts and the remembrance of friends, and Christmas eve, or the evening of December 24th, is made memorable by many ancient customs and traditions.

4. The passiontide season is observed by nearly all Christians in honor of the death and resurrection of Christ. It is made an occasion for the deepening of the religious life, and is full of sacred associations.

Easter Sunday is especially celebrated in memory of the resurrection. Good Friday, two days before Easter, marks the crucifixion, and the Sunday before Easter is Palm Sunday, so called from the triumphal entry into Jerusalem. The week before Palm Sunday is called

Passion Week, and the week after is called Holy Week. Lent is the forty week days before Easter.

5. The Week of Prayer is the first full week in January, and in many churches it is observed with special services appropriate to the opening year.

It was first appointed by the Evangelical Alliance, and has been observed with varying interest for about fifty years. It has often resulted in revivals of religious life and the strengthening of Christian churches.

6. Thanksgiving Day is a festival appointed by the civil authorities, for praise to God for harvests and other temporal blessings. It is usually appointed on the last Thursday of November.

Many churches observe Children's Day on the second Sunday in June, or about that time. Other local anniversaries are remembered in nearly every church. In the Episcopal and Roman Catholic churches there is a calendar of Saint's Days when the life and character of distinguished persons in the ancient church are celebrated.

---

1. What is the practise of Christians in regard to a day of rest?
2. What makes the observance of the Lord's Day binding?
3. What is Christmas? How observed?
4. What is Easter and the other days just before it? What is their significance?
5. What is the Week of Prayer? Its origin? How observed?
6. What is Thanksgiving Day? What are some other anniversaries which churches observe?

Appendix

THE LORD'S PRAYER

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. AMEN. (Matt. 6: 9-13).

THE APOSTLES' CREED

I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell. The third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

NOTE. The language of the Apostles' Creed is old fashioned, and some of the words now have a different meaning from what they have in the Creed. "Ghost" means Spirit. "Hell" means Hades, the first abode of all departed spirits, Sheol. "Quick" means living. "Catholic" means universal. "Resurrection of the body" means the same as "it is raised a spiritual body" (I Cor. 15: 44).

THE TEN COMMANDMENTS

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, nor any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow thyself down to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. (Ex. 20; Deut. 5).

Jesus said, the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment; and the second is like, namely this; Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (Mark 12: 29-31.

MEMORABLE SCRIPTURE

Psalm 1. Psalm 23.
Jeremiah 31: 31-35. Micah 6: 8.
The Beatitudes, Matthew 5: 1-12.
The Sermon on the Mount, Matthew, chapters 5 to 7.
The Great Commission, Matthew 28: 19, 20.
John 3: 16. I Corinthians 13.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.